7: Joest--55 [5] E-5 (no date) 1882 Formosan Aborigines
116, 314, 609

Camphor trees predominate in the forests on Formosa. The aborigines allow the Chinese, for a small payment, to come into their territory and fell camphor trees; often they also demand hostages.

10: Schumacher--225 [8] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 241, 314, 438 Chin-hoan

The inhabitants of the mountains subsist mainly by agriculture, hunting, the sale of camphor wood and the trade of camphor. The latter is obtained by means of extraction with water and a very simple system of distillation.

16: Müller--235 [3] U-3 (no date) 1910 Formosan Aborigines
116, 286, 314

For weaving the aborigines use small, very primitive hand looms made, for the most part, of camphor wood. They use the fiber of ramie plants, which grow in abundance on this island. The Ataiyal aborigines differentiate between four kinds of ramie, kigi barai, kigipapa, yakai yogai, and katailok. Raw hemp is called mukatailok, hemp which has been bleached by wringing it out in water is called mukabenakan, and spun hemp is called wikui.

19: Guérin and Bernard--556-557 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 304, 314, 462

Women are the only people entitled to exercise the profession, or really the priesthood of tattooing. They use a splinter of resinous pine, which is burning; the flame is held against a polished surface which is covered with a thick layer of a black substance. A thread is sprinkled with this stuff and then held at both ends to show what the design should be. The metallic teeth of a kind of comb are placed on this sketch, [557] and then hammer blows pound them into the skin. The first flow of blood is stanched with a bamboo scraper, and at this moment the tattooer dips her finger into the resinous smoke and rubs it over the wound. The operation is over, the blood soon stops flowing, and the scar is an indelible blue. Most of the clans get their tattooing wood from the Kakaougan tribe, where there are forests which are unusually full of resinous products.

39: Wiedfeldt--10 F-3 (1913) 1917 Formosan Aborigines
116, 314, 804, 822 Atayal

One may judge with a greater degree of certainty the intellectual capacity of the seemingly alert Atayal. They have a concept of space and measurement of space. As a measure of length, which they need in building their houses and in weaving, they use the measures provided by nature, i.e. the ell and the arm span with both arms outstretched. They have no means of measuring an area or a weight. They speak of a large field, or a heavy antelope, but they are unable to be more specific about it. As dry measure they use the men's caps, if, for example, one neighbor helps another out with a cap full of millet or salt. For gunpowder they are said to have recently begun to use bamboo sticks a span long.